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WEEKLY REVIEW.

—The Rev. E. R. Johnson B.A., Rector of Northenden, near Manchester, and since 1871 Archdeacon of Chester, has accepted the offer of the Calcutta Bishopric. He is said to be a moderate High Churchman and highly esteemed.

—The *Poona Observer* gives us the account of five Gods who, since Saturday last, have been immersed in water by the Poona Brahmins. Actions speak louder than words. Rain is wanted, and milder measures having failed, recourse has been had to this strong measure. We fail to see, however, by what process of ratiocination the said "Gods" will reach the conclusion that rain is wanted. One would thing that they would be more likely to conclude that a deluge had come, and unanimously to decide that the people of the Deccan had been too liberally supplied with water. We would suggest putting them at the bottom of a dry well.

—There has been a meeting of Christian ministers of different denominations, at Lambeth Palace, upon the invitation of the Archbishop of Canterbury, to confer respecting the alleged progress of irreligious thought. Many who had large experience of the state of religion throughout the kingdom, testified to the real growth of vital Christianity, notwithstanding the activity of its modern assailants.

—The second edition of Dr. George Smith's *Chaldean Account of Genesis* was published only this year, 1876. The death of the distinguished author imparts additional interest to the remarkable discoveries which have been embodied in this volume. A few years ago, how little was the probability that we would obtain access to a royal library of many thousand tablets formed more than 26 centuries ago in Nineveh, consisting even then of works that had a considerable antiquity, and that even a limited amount of research would make us acquainted with traditions in which were embedded the great facts mentioned in the book of Genesis. Dr. Smith is satisfied that there were in the Royal Library at Nineveh over 10,000 inscribed tablets, including almost every subject in ancient literature. The great majority of the tablets that have been examined belong to the age of Asurbanipul, B.C. 670, and every copy of the Genesis legends was inscribed during his reign. It is understood, however, that these tablets are not the originals, but only copies from earlier texts. We owe the extraordinary preservation of these fragmentary records to the fact that they were inscribed on a material fitted to resist the action of fire and of the atmosphere. The inscriptions were made upon tablets of soft clay, which were then baked. The Assyrians acknowledge that the literature here embodied was essentially of Babylonian origin. As the Romans, after subduing Greece, began to cultivate Greek literature, so the Assyrians, after conquering the Babylonians, cultivated their literature. As in the case of the Sanscrit language, the language in which this literature was embodied, remained the same essentially for a thousand years before the age of Nebuchadnezzar. After remaining unknown and undecipherable for thousands of years, these ancient records are now being interpreted, and are found to furnish many striking correspondences with the oldest portions of the Bible. It used to be thought that the accounts given by Berosas must have been derived from the Jews; but it is now ascertained that those very accounts are contained in the Assyrian records. We can learn from the Chaldean accounts of events mentioned in Genesis, how very early the degradation of the truth commenced, and how rapidly it advanced. In Genesis we have the statements in their primeval simplicity; in the cuneiform writings we have them mythologically treated; abundantly altered and corrupted, the original outlines of truth are still traceable.

—Mr. Geo. Muller has issued his 42nd Report of the Orphanages, Schools and other work superintended by him at Bristol. He received last year £45,000; from the beginning, without solicitation except at the throne of grace, £710,000. There are 75 day-schools and 29 Sunday schools, with nearly 10,000 scholars, in connection with this work. Mr. Muller has completed his 71st year, and has arranged that his son-in-law, Mr. James Wright, should carry on the work, in case of his death. But he says he is as well able to labour, physically and mentally, as he was fifty years ago.

—It is to the reproach of the Christians of Bombay that no place of Refuge for fallen women who wish to leave their life of sin, has yet been provided. When any one looks carefully at this matter, it becomes evident that sin lies at somebody's door for neglecting to make this provision. Perhaps it lies at the door of each of us. "He that knoweth to do good and doeth it not, to him it is sin." The Gospel requires us to love our neighbour as ourself. If we enquire who is our neighbour, we learn from our Lord's teaching, that wherever there is need on the one hand and supply on the other, there the neighbourly relation exists. Can we dwell in ceiled houses, and seek the supply of all our wants, down to the shadow of the shade of a want, while there are women turning back to a life of sin, because, having caught a glimpse of a better life and desiring to lead it, they do not find that the Christians of Bombay have provided any place of refuge to which they may retreat and break off their sins by righteousness. It is a fact that, from time to time some of these wretched women who have been brought from Eastern Europe to Bombay, by still more infamous traffickers, become desirous of quitting their life of infamy, but finding no house open to them, slip back into the old way to drag out a year or two more of misery. Now we believe that if Christ were among us in the body, he would say to his people who have homes, Take this poor creature to your own house and let her have the protection of your own roof until some other provision has been made for her. We remember that Anna Shipton tells us in one of her beautiful little books that she gave a home in her own house to one of these daughters of sin, and not only saved her from becoming a daughter of perdition, but reaped very blessed results in her own family, from her Christ-like devotion. We heard lately that some Christians of Bombay were moving in the matter of providing a home for fallen women, but were afterwards grievously disappointed to learn that they had relinquished their scheme for want of funds. But we would beg of them to go on in faith, and make a beginning, provide a home and suitable mistress, and be fully assured that the great Head of the Church, the Hearer of prayer, will put it into the hearts of the people to supply the means of carrying on this good work.

—In our Correspondence columns will be found an interesting letter from the Rev. W. B. Keer, former Harbour Chaplain in Bombay. It gives an account of a visit that he has paid to America.

—"Friendly Words to Romanists. By Geo. Bowen." Bombay Tract and Book Society. 55 pp. 12mo. Our readers will remember that this series appeared in the *Bombay Guardian* last year. Some friends have thought that the work should appear in a more permanent and convenient form, and at a price favourable to a wide circulation, and it has consequently been published in a neat form by the Tract and Book Society, and is sold at one anna a copy. We would ask our readers to pray that it may be made useful to the class for whom it is specially intended. A good deal of its testimony is also, we think, fitted to be helpful to candid Ritualists.

—A letter from our friend Mr. Manockjee H. Mody, studying at the East End Training Institute, has been received, and our readers may be interested in an extract or two:

"I left soon after my vacation commenced for Largs in Ayrshire, where I stayed about a fortnight. I then visited Sheffield, Cheltenham, Tavistock, Plymouth, Romsey and other places, travelling about 1,500 miles. The Lord blessed the word in each of these places, except where I was only a few hours. You are aware that foreigners in England are much enquired after, but I am glad to say such is not the case with your humble brother in Christ. Those who have seen me, believe that I am a Frenchman, or Spaniard, or an Italian, but when I tell them I am a Parsi, it takes them by surprise. However, whatever it may be, I thank God for what I am. At Plymouth I spoke to soldiers only for eight days, the result being the conversion of several of them. One soldier who had been continually drinking up to the day when I spoke, was very much awakened. I am thankful to say there are many officers here who are working and bearing testimony for the Lord. Though there are many infidels, the Church of Christ, thank God, is making progress. Though there is much that is extremely bad, thank God, I can see much that is extremely good, at every step I take."

—We have received a copy of a work entitled "Holiness as Demanded and Provided by the Gospel," by J. F. B. Tinling B.A., author of *An Evangelist's Tour round India*. We have read this little work (91 p.p. Partridge, 1s.) with unmixed satisfaction, and would be glad if a copy were in the hands of every Christian. We think that Mr. Tinling has got hold of the true Scripture testimony on this subject, and it is matter of thankfulness that such distinct teaching is enjoyed by Christians of this time, as to the privileges of the believer in Christ. We shall endeavour soon to find room for an extract or two from this book. It consists of five addresses. The first of these shows that the divine demand for holiness is not less under the Gospel than under the Law. In the second, Christ the Healer is presented. In the third, Christ the Keeper. The others treat of the courage of faith, and praise as a fruit of faith.

—We have also been favoured with a copy of the following work by Mr. Tinling, *The Poppy Plague and England's Crime*. We hope to notice this work before long.

—The Punjab Religious Book Society (Lahore) have lately published two new works in Roman-Urdu. One is a translation of Dr. Tyng's work on Christian Titles, and consists of 40 brief discourses on the titles given to Christians in the Bible. It has been translated by the Rev. J. J. Lucas, and bears the title *Alquab-i-Masihi*. The other is a collection of Hymns and Songs for children, by the Rev. Dr. Ullman. It is called *Gitawali*.

—The 22nd and 23rd of this month are the days fixed upon for united prayer for Sunday schools throughout the world.

The Bombay Guardian.

SATURDAY, OCTOBER 14, 1876.

THOUGHTS ON THE GOSPEL OF JOHN.

II.

We have found in the closing verses of this Gospel, irresistible evidence that it was written by John, the beloved disciple. If committed to writing at a subsequent period by another hand, it would have carried its own condemnation on the face of it. The report that John was to live till the return of Jesus, would have ceased to exist whenever John died, and people would have remembered it only as a groundless speculation. But it was a very natural thing indeed for John, still alive at an advanced age, to refer to it, taking care to add that the report had not a distinct prophetical basis as the intimation regarding Peter's death had.

"And there are also many other things that Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

John had made a selection from the multitude of things which he remembered concerning Jesus. The events related in this Gospel occupied but little time. Seven consecutive chapters (xiii-xix) are taken up with the events of twenty-four hours. The rest of the Gospel is mainly a report of addresses given by our Lord on various occasions, or of conversations, not requiring altogether but a few hours. The full report of what Jesus did and said on a single day would have made a larger book than this Gospel. Three years and a half Jesus went about from place, preaching the Gospel, encountering opponents, healing the sick and doing many other wonderful works. The persons whom he healed were to be numbered by thousands, and every one of these had a distinct story to tell of the way in which he had been led to apply to Jesus, of the circumstances of the interview, and of the incidents that arose out of the healing. It is evident that if John or any other writer should have undertaken to prepare a full report of the ministry of Jesus, going into details with the reverent fidelity of a Boswell, there would have been not a volume, but a library, an enormous mass of literature that could not have been transcribed without a great outlay of money, and the surrender of one's best years. The world would not have been able to contain these, because it would not have had the means of reproducing the MSS. But the Spirit of God saw fit that we should have a sufficient number of specimens, showing how our Lord conducted himself in every variety of circumstances, and in these giving us the means of knowing Jesus. A greater amplitude of material would have only embarrassed the ordinary reader; we obtain our deepest and most satisfactory insight into the character of Christ by dwelling long upon each narrative, and coming back to it repeatedly.

It does not appear that any written account of Christ's doings and sayings was furnished during his life-time: at least we have no evidence that any such was prepared. Jesus spoke with the utmost confidence concerning the durability of his sayings. Referring to his prophecies concerning the Jews, he says, Heaven and earth shall pass away, but my words shall not pass away. The promise to the apostles that the Spirit of God would bring to their remembrance the things he had spoken to them, rather implies that no contemporaneous accounts had been committed to writing. It seems indeed reasonable to suppose that in many a family visited by him, some one might think it worth while to commit to writing some of his teachings or some account of a miracle wrought by him. It would not be strange if Lazarus, after his resurrection, had written a narrative of that marvellous transaction. But during the ministry of Jesus, everything was incomplete, inchoate; it was a struggle for a place in the world; the absorbing consideration was—when and how shall the Jews be brought to recognise Jesus as their Messiah and King; nor could the disciples understand that Jesus was to leave them. So it was not till after the resurrection and ascension of their Master, that they would begin to realize the importance of having records of his ministry. And at first the evangelists would content themselves with recording the salient facts and the outlines of instruction, without going very much into detail. We must remember, too, that at first they were looking for a speedy return of their Lord. Only after the destruction of Jerusalem would they begin to apprehend that much time would probably elapse before the day of the Lord should come. Then would be felt the need of such details as are given in John's Gospel.

Before leaving this subject, we may glance at a similar passage in John xix.

"And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 35.

John is here describing what took place when the spear was thrust into the side of the crucified Jesus. Blood and water issued forth. John himself was a spectator. He was near the cross and could distinctly see what took place. "He knoweth that he saith true," having been careful to ascertain the facts of the case. Thus we have the direct testimony of an eye-witness, both to the crucifixion of Jesus and to his resurrection. If we had been ourselves eye-witnesses of the two scenes, we would not have had more convincing testimony.

One more extract from Ch. xx. 30, 31:

"And many other signs truly did Jesus in the presence of his disciples which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

We see then what the book professes to be. It professes to be the work of a disciple whom Jesus tenderly loved, and to be the record of what he had seen Jesus do and suffer and of what he had heard him say, and it was given to the churches that were in existence while John was yet living, and they must have received it at that time and could not have received it at any subsequent time. And accordingly we find that the very earliest writers succeeding the apostles, those of the second century, received it as unquestionably the Gospel of John.

IMMEDIATE SALVATION.

We have been asked our view of the meaning of the verse:

"The kingdom of heaven suffereth violence and the violent take it by force." Matt. xi. 12.

Our correspondent has been much impressed by the view which the Rev. J. Gall, author of *Immediate Salvation*, takes of the passage. Some years ago we noticed this work with much commendation. We believe that the author fully establishes from Scripture his position regarding immediate salvation. At the same time we think that he takes unnecessary pains to present some texts which speak of the difficulty of salvation, in a different light from that in which they are commonly viewed. Where the sinner is fully awakened to the consciousness of his sin, danger and need, and is heartily willing to be guided by Christ in all things, and is well instructed as to the way in which Christ's help becomes available, he easily finds rest and has peace and joy in believing. But generally a man does not reach this preparedness without having first been driven from one position to another. The man that would seek salvation is very often compassed about by those who sympathize not at all in his aims and desires, and who do their best to hinder him from entering the straight gate. Therefore it is that our Lord bids men strive (agonize) to enter in at the straight gate. The gate of the way that leads to life is straight, not because in itself it offers difficulties, but because the entrance is made difficult by the disinclination of men to renounce all for Christ. In the young man mentioned in the Gospels, who came to Jesus with the question, 'What shall I do that I may inherit eternal life,' we have an illustration of this matter. Observe that the enquirer was a ruler, a person in a position of some authority; he had great wealth; he had youth; he was of blameless life; he was a religious person; he was anxious for the salvation of his soul. Surely a remarkable combination! Looking at him as he in his earnestness *runs* to overtake Christ, throws himself on his knees before him, and humbly asks to be instructed as to the way of life, how can we for a moment doubt that he will enter into life? If there is immediate salvation, it must be for such as he, we are ready to say. Yet, after all, he goes away unsaved; he comes up to the straight gate, only to turn away from it. If Jesus had bidden him devote some thousands of shekels to some good object, he would have cheerfully consented. But he is told to sell all that he has and give to the poor and follow Jesus and be satisfied with treasure in heaven. Then it appeared that the attraction of his wealth was greater than the attraction of Christ. How *hardly* shall they that have riches enter the kingdom of heaven. Sooner shall a camel go through the eye of a needle than a man, who trusts in riches, obtain Christ's salvation. We are saved by faith in Christ; but if our faith is in money, or position, or friends, or one's own ability, or if any other earthly thing is more to us than Christ's favour, it will be impossible for us to exercise saving faith in Christ; except a man forsake all that he hath he cannot be my disciple, says Christ.—We cannot accept Mr. Gall's rendering of the passage quoted by our correspondent. He (and other critics before him) would have us believe that by the violent are meant not seekers of salvation, but the enemies of the Gospel, those who are trying to overthrow it. The verse, is in our opinion, well rendered in the common version. Nor can we accept of this rendering of Luke xvi. 16: "The kingdom is preached and every man sets himself violently against it." The violence is in order that the kingdom may be won, and has reference to the intervening obstacles. The Pharisees had determined that any one who confessed Jesus to be the Christ, should be excommunicated. We see what a fight the poor man whose eyes Jesus had opened (John ix.) had to wage, in order to obtain a position of security in the kingdom; and what is told us is only the beginning. Every disciple had to take up his cross and follow Jesus, as a condemned outcast on his way to execution. "I am come to send fire on the earth," said Christ; "not peace, but a sword." This is done by his requirements, compliance with which would raise up for every disciple a host of enemies. Each one would need the whole armour of God. Consider the case of a high-caste Hindoo convinced of the truth of the Gospel; how terrible the obstacles in the way of his identifying himself with Christ. He needs to be exhorted very much as a young soldier, fresh from home, on the eve of an assault of a fortified city, would need to be exhorted. The parallel is in fact in favour of the soldier; for he is one of a large force, whereas the seeker of salvation is generally alone in his conflict. Readers of *Pilgrim's Progress* and *Holy War* will remember that Bunyan takes this view of the matter. "I have suffered the loss of all things, that I may win Christ," says Paul.

With all this, we hold, as strongly as any one, that it is immediate salvation that is offered in the Gospel. "Whosoever will, let him take of the water of life." The preacher cannot be too explicit in the statement of God's loving offer to every one that willeth. But the willing that is wanted is not like that which brought the rich young ruler to Christ. A whole-hearted will is wanted. Many of the people in Jerusalem, when they saw the miracles, believed on Christ; but when they found that excommunication was the price, they changed their mind. Christ bids his followers count the cost. Men may be persuaded in a meeting where kind Christians are speaking of the love of the Saviour and of the blessedness of trusting him, to take him as their Saviour; but when they find that they have to encounter the frowns or taunts of the world, and have to give up their own will entirely, they take another

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view of the matter. Hence the necessity, while setting forth the freeness and fulness and immediateness of salvation, of speaking very frankly and fully about the cross which every disciple must take up and bear.

THE DASEHRA MEETINGS AT LUCKNOW.

The Dasehra (Doorga Poojah) holiday is one of the most interesting and widely observed of all such occasions, especially in Bengal and North India. Coming, as it does, at the close of the rains, it gives opportunity for travel and for various kinds of enjoyment. Five years ago, at the suggestion of a layman in the Methodist Church at Lucknow, it was decided to make some use of this vacation time by holding special religious services in Lucknow: and in order to reach the people more effectually, the meetings were held out-doors upon a roomy, centrally located *maidán*. The experiment of 1871 was voted a decided success, and the meetings have been repeated from year to year since. They have been under the management of the Rev. J. M. Thoburn, with the exceptions of that for 1874 (conducted by the Rev. H. Mansell) and the present year (of which the Rev. E. Cunningham had charge).

The meeting last week, commencing September 25th, was a very profitable one. During the week previous the church at Lucknow had engaged in special services, seeking thus a preparation for the days of general worship. Throughout this week the weather was unpropitious, and rain continued falling nearly every day: it was feared that the damp weather might seriously interfere with the meetings, especially as many coming from other stations were expected to occupy tents on the *maidán*; but it turned out otherwise, the week being pleasant and sunshiny.

The attendance, while not so large as last year, was still very good. Among those present were the Rev. A. Clifford, Col. Haig, and Mr. Hepburn of the C. M. S., Calcutta; the Rev. Dr. Bacheler, of Midnapore, the Rev. W. J. P. Morrison of Amballa, the Rev. Mr. Halliday of Lucknow, Mr. Haegert, a Santhal missionary, the Revs. Waugh, Knowles, Messmore, Mudge, Craven, Badley, McMahon, McHenry, Scott, Lee, Christian and Mukerji, of the American Methodist Mission, half a dozen representatives of Woman's Societies from various stations; two or three lay agents of the Anglo-Indian Union; several earnest workers from Calcutta; and many others. There were thus represented in both pulpit and congregation the Church of England, and the Presbyterian, Baptist, Wesleyan and Methodist churches. It is encouraging to know that from year to year the influence these meetings is widening and that God is putting it into so many hearts to attend and take part in them. May the same brotherly spirit fill all the churches of India and help us as followers of Christ to see eye to eye and be united in the service and worship of God!

The object of the meeting is two-fold—to lead sinners to Christ and to build up believers. Neither is lost sight of, and God has manifestly signified His approval of such a course. Last week, not only were sinners converted, but Christians were led into greater light; some whose love had grown cold were quickened, and others were enabled to believe God's word and feel that "the blood of Jesus Christ His Son cleanseth from *all* sin." Noon meetings were held each day for the special purpose of considering the subject of the higher Christian life, and were very profitable indeed. No dogmatic teaching was introduced, the meetings being conducted in the most simple manner. God's word was read and briefly expounded, promises quoted, and testimonies as to the power of Christ to save and to *keep* were asked for and given. There is power in Christian testimony as there has been since Pentecost, and will be to the end. In these brief experiences given from day to day, a great many important lessons were learned. One lady, a zenana visitor, said that she had lost ground spiritually on account of neglecting regular hours of devotion. It had been suggested to her that she could read the Bible and pray in her conveyance as she was driving to her work in the city and thus "save time:" she tried it, but soon found that she was losing both time and spiritual power, and gave it up for quieter moments in her closet. Another, the wife of a missionary, said that the meetings had taught her a lesson about speaking to her friends and associates on religious subjects: she had been intimately associated all the year with a person to whom she had not spoken in this manner, and had learned only that morning that this person had been longing all the year to be thus spoken to. How true it is that we often neglect those nearest us in this way! how necessary that we be instant "in season and out of season!" A lady, living in Lucknow, who was prevented by sickness from attending the services, was greatly blessed at home, and gained victory over the tempter. Several who had been seeking Christ, found Him, and made glad the hearts of friends and brethren by telling of their new joy and resolutions.

The daily services consisted of a morning meeting, one at noon, an out-door service at 5-30 p. m., and one in the mission chapel adjoining, at 7. The day was thus well occupied, and all classes of hearers provided for. A young men's meeting was also held, and resulted in good. The out-door meetings were the most largely attended; in the audience were to be seen (besides missionaries) officers, civil and military, soldiers, native Christians, Brahmos, Hindoos, etc. Long sermons were wisely set aside for short, stirring addresses. Among the latter, none will be longer remembered than those delivered by Col. Haig (who is at the head of the Irrigation Department at Calcutta), a man full of faith and good works. His talks were eminently practical and very profitable. It is one of the peculiarities of these meetings that laymen take an active part in them; and we rejoice to know that the plan works so well. How much of latent and real working power there is, still unused, in our large cities and in other stations! Would that an earnest spirit of Christian endeavor might seize all our friends of the laity!

The singing was good. The congregation was well supplied with books and, led by a chorister and instrument, made much "melody in their hearts unto the Lord." This is an important feature of such occasions, and we were glad to see the heartiness with which the people sang. The arrangements throughout were excellent. The officiating Chief Commissioner of Oudh, Mr. Inglis, kindly furnished the tents in which the out-door service was held. An estimable lady missionary of Lucknow, at no small amount of self-denial, kept a public table for the accommodation of those not otherwise provided for; and a liberal collection was made to defray the expenses of the meetings.

This meeting was one of the best of the series, and we believe has left very gracious results. Every converted soul becomes—or should become—a worker in this wide vineyard of India, and the closer and truer our union with Christ, the more fruitful will be our lives. How little is the leaven as yet at work in India—how great the mass to be leavened! Such meetings as these, catholic in spirit, enthusiastically conducted, largely attended and blessed of God, will do much toward saving India. The question arises, Might they not be repeated year by year in the different presidencies—if not in September or October, in some more favorable month? We believe that great good might thus be done, and to a great many persons.

BRENTONIUS.

We append to the above the following extract from a private letter in continuation of that which we published last week:—

Lucknow, 4th October. The camp meeting came to an end on Sunday with a glorious day. At noon we went to the communion service. Between ninety and a hundred partook of the communion and remembered Jesus, amongst whom were many souls reclaimed and saved at these meetings. Several things tended to make it a very solemn time—first the solemnity of doing this in remembrance of Jesus; then the fact that many did this for the first time; then the feeling that we should all next day be going to different parts of India; and last, though not least, dear Mr. Mansell from Cawnpore, who assisted in dispensing the sacrament, had just come from the death-bed of his wife. He was deeply affected and spoke through tears and great emotion; but he bore grand and glorious testimony for Jesus. After the ordinance was over, during the whole of which I could hear him whispering to himself, "Blessed Jesus, blessed Jesus," he gave his testimony. He spoke words to this effect:—"I have just watched one of the sweetest and most lovable and loving of God's children across the narrow stream that divides us from the other world. I have looked across and seen the cross laid down and the crown taken up. The effect it has had upon me is to make me more determined to spend my whole life in bringing souls to the Saviour, who gives us such a glorious, wonderful and *complete* victory over sin and death."

Truly, we felt it was good for us to hear such testimony as that. Was it not glorious? He is an old Agra friend, and had not been married quite a year.

In the evening we went to the meeting in the tent and heard a grand address from Colonel Haig R.E., Calcutta, on the 10th verse of the 5th chapter of Romans. He brought each soul to the point. "Are you saved? if not, then you are an enemy of God! If I was to go down on my knees before each of you, and with tears and entreaties beseech you to be reconciled to Him, it would be but a faint shadow of the yearning love of God towards you."

After that we went over to the enquiry meeting in the Methodist Hall, and heard the last earnest appeal to sinners to come and accept the Saviour. Many have done so.

All the Christians present who were determined to work for Christ were then asked to hold up their hands. A great show of hands, among them E——'s and mine.

We need not say, that the letters from which these interesting extracts have been made, were not written with any expectation of their being published.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My dear Sir,—Having recently returned from a tour in Canada and the United States, a few notes may not be uninteresting. The journey both by sea and land, being made at the height of summer, could scarcely be otherwise than agreeable. The voyage out was but nine and a half days, and land was first seen near the Gulf of St. Lawrence, after which nearly three days were spent in coasting past thinly populated, pine-clad, village-dotted regions, whose dwellers, with a large French element infused, are mostly Roman Catholics. The lower coasts have, however, numerous fishing villages of Protestants of the English or rather Canadian Episcopal Church, with one of the clergy of whom I had the good fortune to meet, and from whom I learned something of the work carried on, often amid ice and snow encountered in pastoral visitation or on preaching tours. At Quebec the Roman Catholic element predominates, and so perhaps at Montreal, the largest edifices belonging to that body of Christians in both these cities. The Episcopal Church, however, prospers and has two fine churches and active Sunday-schools at Quebec, and double that number or more at Montreal, where Bishop Oxenden is highly esteemed. The Wesleyans have also fine large churches in both these cities, and there is a very large handsome new Baptist church at Moutreal, and a Scotch church not far distant. At Toronto, the Oxford of the dominon, there is a flourishing university and colleges for the principal religious bodies. I regret that on my visits to these, the holidays had begun, and I could only learn their condition from reports and the courtesy of those who conducted me round. I observed that the services were well attended on Sundays at both churches and chapels, and the Sunday-schools were also well filled, though not so full, I was told, as they are in winter. The Young Men's Christian Associations are also popular; they possess very fine buildings, and embrace all denominations of Reformed Christians. At Montreal there is also a Women's Christian Association doing excellent work in an admirable spirit. I send you the Third Annual Report of this excellent association, which may possibly be useful in furnishing hints for others. This report was being distributed in the Metropolitan Church, Montreal, and several of the members of the congregation are also active members of the association, which, like the Young Men's Associations, embrace different denominations of "those who profess and call themselves Christians." In Toronto and elsewhere similar organizations exist, I was told, and do good work among the numerous immigrants. In passing through the towns and cities of Canada I encountered numerous tourists, and especially on the lakes, it being apparently the very height of the season, and the weather and scenery most lovely. On the St. Lawrence various excursion steamboats were crowded and at some place on the lovely Lake of the Thousand Isles many thousands of persons were assembled at a Sunday-school convention and were being addressed by the most popular preachers. Smaller parties, clubs &c. might be seen playing at base ball or Lacrosse, and in one or two cases cricket, whilst smaller and more numerous parties still were seeking piscatorial pleasures. I could not but think that if early settlers could have come again on the scene, they would have been a little surprised at the happy life led by their descendants. At Niagara the tourists were more numerous than ever; many had remained after coming to see a lady, a Madame Speltorini, walk across the rapids, on the preceding day, on a rope, *a la Blondin*. But by far the greatest number were fashionable strangers who had come to enjoy the grand and imposing scenery, or make a tour thence through some of the lakes.

In journeying thence westward to Chicago I passed by the lake shore railway amid carefully cultivated districts with neat farmsteads and villages such as

are seen in Upper Canada, where agriculture seems to be carried on in equal perfection, the best class machines of all kinds being used to supplement or supersede hand labour.

Chicago I found mostly rebuilt better even than before. There is a very large and handsome R. C. church near the water works, in the most fashionable part of the city, and near it a fine gothic English or episcopal church, only smaller; at a short distance from both a large new church or tabernacle for Mr. Moody, but it was closed at the time of my visit. The Y. M. C. Association here also flourishes, but many of the citizens were just then out of town. Lord Duferin of Canada was just then on a visit there and was enthusiastically received. From Chicago I went by Centennial ticket of the Baltimore and Erie Railroad to Washington. The route crosses the Alleghanies, and the scenery is most delightful. The road near Altamont and Deer Park rises about 3,000 feet above sea level, but there are fewer cuttings and tunnels than on English and even East Indian railways; but I was reminded of the Ghat lines by the scenery. At Washington I saw the houses of parliament or congress, and was present at some debates of no great importance—they appeared more noisy than in Westminster. I paid a visit to the tomb of Washington and called at Alexandria, about ten miles from Mount Vernon, whence the General used to come to the church at Alexandria, and where, I am told, they still show the Bible he used in church: but I did not see it.

At Baltimore the churches and Sunday schools were very well attended, and after so much sight-seeing and hard work I much enjoyed the Sunday's rest. I heard one or two sermons speaking rather apologetically for the camp meetings which just then were in full operation. Two of these I visited. Though the sermons were earnest and hortatory, I did not think them specially promotive of religious decision. The throngs who went by special trains on the Sunday, the pleasure-taking and gossip, in my view, detracted much from that deeper seriousness at which no doubt many aimed. The arrangements, however, both at Wesley Grove and Emory Grove camps, both which I visited, and where thousands were present, were excellent: and though at both policemen were present, they had little or nothing to do, and one who had had five years' experience of them said he never had any disorder at them. Sometimes, he added naïvely, "a suspicious stranger would turn up, but it was rare." The singing of the hymns in the solitude of the wood by a large body of voices in the evening, was overpoweringly grand, and reminded one of the sound of St. John's multitude, "as the sound of many waters," and not unlike the grand and mellow sounds of the mighty Niagara.

Of the Centennial I have time to say little, and you will no doubt get notes from others. It is admitted on all hands to be a grand and beautiful collection of industrial art. It does not, I think, greatly eclipse the Exhibitions of London 1851 and 1862, or of Vienna 1873, all which I saw many times, but it is both appropriate and striking, and is visited by large numbers. The cases of the British and Foreign Bible Society are in this line especially worthy of notice. The machines, too, and fabrics of the United States and Canada, are equal to any from the old world, and give a wonderful idea of the progress of the country. In railway carriages the United States are ahead of the world, I fancy.

I was much more interested than I can tell, in walking over the huge show and also in my rides and walks over the mighty and beautiful cities of the new world. They are not inferior in grand and beautiful structures to any cites of Europe, and much better laid out, and if, as De Tocqueville says, nothing can prevent the progress of the race now established there from reaching the highest point of civilization and prosperity, we may confidently expect that 150,000,000 of human beings will soon be spread over this magnificent country. The nation has increased eleven-fold since the year of Independence, and now in the place of three and a half million has, exclusive of Canada, a population of some forty million or more. Indeed, it seems to have realized the idea of Bishop Berkely, who anticipated that a grander future awaited the Western world than had been witnessed in the old or Eastern, when he said

> "Westward the course of empire takes its way,
> The first four acts already past;
> The fifth shall close the drama with the day.
> Time's noblest offspring is the last."

I have not time to show the good feeling with which I was received everywhere as an Englishman, and which made my tour more enjoyable—or the respect everywhere shown to the "old country," as it is called; but the respect and affection are real, and it is to be hoped may increase, rather than diminish, and that the two peoples will by Christianity, by commerce and enlightenment, go hand in hand to advance the happiness of mankind.

I am &c. yours truly,
W. B. KEER.

Dear Sir,—Will you kindly allow me space in your columns for an urgent appeal on behalf of the sick and wounded in the Servian war. The following extract from *Word and Work* will give some idea of the terrible need there is for such help:

"Dr. Laseron of Tottenham and seven able and disinterested gentlemen, surgeons, have proceeded to the scene of the fighting. They are all volunteers, but the expenses of some must be paid, and funds are urgently needed to enable more surgeons to follow them and to procure hospital appliances and every necessary of life.

Dr. Laseron telegraphs from Porzazenatz, Aug. 7:—"Have visited hospital here; 400 wounded. Everything needed—one doctor only. Have learnt that some thousands have been wounded in the last few days. Hope to reach Paratjin to-morrow. Kindly urge strong appeal to the English public, for the need is alarming."

From Paratjin the *Times* correspondent telegraphs, July 24th—"Numbers (of wounded) are lying on the floor of a café and sitting on chairs beside it, with rifle balls still on their bodies and limbs, no attempt having been as yet made to treat them. I am afraid that the number of serviceable lives which will be lost in this war for want of medical aid will be something fearful to contemplate hereafter."

A committee has been formed in London, under the name of "The Eastern War Sick and Wounded Relief Fund." Treasurers,—Messrs. Hoare, 37, Fleet Street, and Hon. Secretary, Captain H. C. Perrott, No. 13, Bolton Row, Mayfair, London.

I venture to presume that you would have no objection to receive contributions for the above fund, and therefore enclose thirty rupees towards the fund. Hoping this appeal will meet with a liberal response and that in your next issue you will be able to acknowledge a large number of donations, however small the sums contributed,

I am yours faithfully,
A SYMPATHIZER.

NOTICE.

An All-day Meeting will be held (D. V.) next Wednesday, the 18th, at Falkland Road Hall. John xvii. 15-21 (our Lord's prayer for his people) will furnish topics. The meeting will be from 10 A.M. to 3 P.M. There will be a Bible Reading at 12 o'clock. Service of Song at 1 o'clock. All are invited.

REQUESTS FOR PRAYER.

That rain may fall in the districts threatened with famine.—That the Bombay Tract and Book Society may soon be in a position to resume vernacular printing.—That the Lord may lead an earnest brother to Mhow, to work for the Master.—That the All-day Meeting on Tuesday next may be attended with much blessing.

Epitome of News.

Saturday, October 7.

—*Bombay Gazette:* "The Bulgarian pamphlet is in many respects the best thing Mr. Gladstone has ever written. Since Burke published his Reflections on the French Revolution, no political pamphlet of equal vehemence and power has been written in the English language. But after admiring the genius of the writer, one cannot help admitting that, though he may be an excellent friend of humanity, he is a very unsafe guide in politics. He may be fairly described as a modern Peter the Hermit urging the Christian nations of Europe to a new crusade against the Turks. But his remedies for the woes of Eastern Christians are quite unpractical. He talks of packing the Turks clear out of Bulgaria, bag and baggage, and of creating a chain of autonomous Christian states under the protection of the Great Powers south of the Danube."

—*Times:* "A young German Assyriologist of the highest promise, Dr. Friedrich Delitzsch, is now for the second time in this country, having been sent, as on his former visit, by the King of Saxony, to study the arrowheaded inscriptions in the British Museum. During his former stay here last year, which was noticed at the time in our columns, Dr. Delitzsch and Mr. George Smith naturally became fast friends, and the Leipsic *savant* and his brother Hermann were chosen by Mr. Smith to introduce to German readers his *Chaldean Account of Genesis*, which has accordingly just been published at Leipsic under their joint editorship. On the 19th ult., the day of Mr. George Smith's death, Dr. Delitzsch was on his way to the house of Mr. Boscawen, who is also a rising Assyriologist, and has been Mr. Smith's substitute at the British Museum ever since that gentleman started on his third expedition to the East. Mr. Boscawen resides in Victoria-road, Kentish-town, and in passing the end of Crogsland-road, in which Mr. George Smith lived, and within about a stone's throw of the house, his German friend and translator says he suddenly heard a most piercing cry, which thrilled him to the marrow, "Herr Dr. Delitzsch!" The time—for as soon as he had got over the shock, he looked at his watch—was between 6-45 and 7 p.m. Mr. Parsons gives the hour of Mr. Smith's death at 6 p.m. Dr. Delitzsch, who strongly disavows superstitious leaning, was ashamed to mention the circumstance to Mr. Boscawen on reaching that gentleman's house, although, on his return home, he owns that his nervous apprehensions of some mournful event in his own family found relief in tears, and that he recorded all the facts in his note-book that same night. Dr. Delitzsch told the story on the 5th inst. at our informant's breakfast table, with all the circumstances mentioned above, including the hour at which he heard the shrill cry. He distinctly denied having been thinking of Mr. George Smith at the time."

—Luximon Rama was hanged yesterday, for the murder of his wife and his mother-in-law, having been prompted to commit the crime by a knowledge of his wife's faithlessness and a suspicion that her mother aided and abetted her immoral conduct.

—*Times of India*: "The Boers of the Transvaal Republic some time since contrived to force a guard upon the Kaffir chief, Secocani, and, without a thought that they were thus endangering the whole surrounding European communities, invaded his territory. They were speedily defeated, for the Boers, we are told, 'proved great cowards,' and their President, Burgess, felt their disgrace so keenly that he begged them, but happily in vain, to shoot him before they fled. All their supplies were cut off, and if they have not, as our report says, found refuge at Leydenburgh, the capital of the Gold Fields, their lives have probably been in some peril. Whether this success has tempted the turbulent Kaffirs of Natal to break into insurrection, or not, we cannot learn for some time. But the Boers have appealed to the Natal Government for protection, and forgetting their old hatred of a South African Confederation, have, it is said, actually asked the British Government to take over the Transvaal. Those events must eventually result in our favour. For fear of the disturbance spreading further, we must in the meantime interfere with an armed force, and settle any chance of a rising in Natal."

"There was a monster meeting at Poona yesterday in the Zooma Musjid, of the Mahomedans of the city and the camp. A petition was adopted to the Empress of India similar to that adopted lately in Bombay, regarding the policy of England towards Turkey.

—The intolerant measures taken by the Spanish Government against Protestantism in Spain are stated to have given rise to a frequent exchange of notes between the British and German Government. It is understood that they will address remonstrances to the Spanish Cabinet upon this subject, and call upon it to act in conformity with its engagements.

—The British Association for the Advancement of Science concluded its sittings at Glasgow on Wednesday, September 13th. On Tuesday a lively discussion followed a paper on Spiritualism, read in the biology department by Professor Barrett, who, after recording the results of a series of experiments he had himself made, and referring to others which had been brought under his notice, said that the phenomena undoubtedly presented new and wonderful facts, which might sooner or later compel the attention of thoughtful men. Viewed in the dry and pure light of science, we might, he observed, see in the strange manifestation of spiritualism the counterpart of the mystery of our future life. Dr. Carpenter spoke at some length as to the nature of the evidence upon which the phenomena were based and the means by which they were produced, and said that a large allowance should be made for the extraordinary tendency to deception which existed, especially among women. He also referred to his own refusal to form part of a committee to investigate the seances of the Brothers Davenport, because, he said, the conditions imposed excluded the means required by scientific men. Miss Becker made some observations, and Dr. McIlwaine was called to order for appealing to the Bible and Christianity. Professor Barrett then proposed a resolution, in view of "the facts" contained in his paper, for the appointment

of a committee to investigate the so-called phenomena of mesmerism and spiritualism, when Dr. Carpenter said it was first necessary to settle what were the facts of spiritualism, as he declined to call a jumping chair or a moving table a fact till it was ascertained whether or not they were provided with springs or mechanism; and he referred to a five-hundred-pound note which had been enclosed in a box and offered to a medium by the late Sir James Simpson on condition that he told its number without opening the box, but the note remained unclaimed. Mr. Russell Wallace, the president, observed that they did not know that the so-called £500 bank-note was not a blank piece of paper without a number, whereupon Dr. Carpenter said the suggestion was an unworthy imputation upon the late Sir James Simpson. The president, amidst mingled hisses and applause, disclaimed the imputation, and the discussion was brought to a somewhat stormy close.

—The Cowley Fathers are now organizing a lay brotherhood on a similar footing as in the Roman Catholic Church. These lay brothers, after serving their novitiate, take the three-fold vow of poverty, chastity, and obedience, after which they devote themselves to such work as is allotted to them, such as teaching in school, attending the hospital, and even cooking. They, of course, assume religious names, such as "Brother Michael" &c.

Monday, October 9.

—The cost of a bishop's see in N. India is estimated at £21,000.

—It has been resolved to form a Bengali Young Men's Christian Association, in Calcutta.

—*Lucknow Witness:* "Since theatrical performances are so prominent an item in Indian social life that one can hardly find in one of the journals an out-station letter which is not mainly occupied with recounting them, the recent testimony of Fanny Kemble against the stage may be of interest or advantage to some of our readers. She is certainly well qualified to speak with authority, and she says: 'A business which is incessant excitement, seems to me unworthy of a man; a business which is public exhibition, unworthy of a woman.' She says she has never presented herself before an audience 'without a shrinking feeling of reluctance, or withdrawn from their presence without thinking the excitement I had undergone unhealthy, and the personal exhibition odious.' The moral dangers of a life on the stage can hardly be exaggerated, nor the moral corruption fostered in those who even witness most of the plays that are presented in modern theatres. The state of society that patronizes such degrading amusements, must be low, both mentally and morally, and tending continually to become more so. It is surely a duty of those who love either their own souls or those of their fellow men, to refrain from, and protest against, the modern theatre. At its best estate it is unhealthy and demoralizing; at its worst it is a doorway to hell."

Tuesday, October 10.

—Calcutta, 9: "The steamer Cawdor Castle, laden with rice for Colombo, was wrecked in the river below Kedgeree on Saturday evening. She ran on the sands, and sank immediately. Three Europeans and five of the Chinese crew were drowned."

—Lord Mark Kerr, at the soldiers' sports, Poona: Remember that youth is not for ever, any more than health. If you had lived and seen as I have done in London, and Dublin, and Glasgow, the numbers of starving men who had been once good soldiers, but who had spent their money while soldiering, and found themselves beggars on their discharge, you would believe me. If you do spend your money now, the day will surely come when, starving and sick, you will curse your folly, and curse, I fear, also those of your officers who did not urge you more strongly to keep your money for the time coming when you'd so sorely need it.

—The Dutch have resumed offensive operations in Acheen.

—People who carry pigs suspended to poles by their legs in Bombay, are liable to fine.

—*Rast Goftar:* "Years before the modern race of reformers had sprung into existence, the late Doorgaram Muncharam had raised the standard of revolt against the manifold abuses of the Hindu social system, and had never ceased to wage war with those whose bigotted attachment to that system rendered them hostile to measures of reform. An uncompromising opponent of the caste system, and the religious errors which disfigure the traditional creed of Hindus, he was a zealous and powerful supporter of female education and widow re-marriage and every movement that conduced to the elevation of his countrymen. Before his death he had renounced Puranic idolatry, and adopted the life of a Sunyasi, on which account his remains were buried, instead of being burnt."

Wednesday, October 11.

—Captain Webster, str. Nestor, at Singapore, describes a sea monster seen by him, 200 feet long, 50 feet broad, with a head about 12 feet broad.

—We learn from *Times of Blessing*, Sept. 21, that £500 has been given for a training institute at Ebenezer, in connection with Mr. Boerreson's mission.

—*Overland Mail:* The Lord Mayor presided at a great meeting in the Guildhall on Sept. 18, when resolutions were passed expressing abhorrence of the massacres in Bulgaria. Meetings have also been held at various places, and memorials sent to the Queen.

The Lord Mayor's Relief Fund for the Bulgarians amounts to 3,300*l.*

Lady Burdett-Coutts has published a letter giving her reasons for dissenting from the agitation against the Turks.

The Amsterdam riots were not suppressed until the mob were charged by troops.

It is proposed to make over the Transvaal State to the British Government.

A hurricane along the American coast is reported from Philadelphia. More than 100 vessels were wrecked, and many lives lost.

Amongst the deaths recorded this week are:—The Earl of Leven and Melville; Sir J. H. Burnett, Bart.; Countess Poulett; Lieut.-Col. J. W. Rickards, late 21st Madras N.I.; Lieut.-Col. Deane-Freeman, 5th Light Inf.; Lieut. F. W. Holland, 72nd Highlanders, Sealkote; Mr. A. Mockett, Assoor Estate, Mysore; and Mr. James Reid, late of Colombo.

All through the past week the public demonstrations relative to Bulgarian atrocities have been going on throughout the country. In most cases the local M.P.'s, the clergy, nonconformist ministers, and municipal officers have been present, the mayor generally occupying the chair.

Thursday, October 12.

—An Oregon paper takes the following from a private letter dated Rosalia, Stevens county, July 29: "We found some large bones a few days ago. We have taken out the head of the unknown animal, or the upper part of the head. It is as sound as can be. It measures between the eyes 35 inches, between the ears 50 inches, from the back of the head to the front of nose 3 feet 6 inches. The teeth are 3 by 6 inches, and are four in number. We found it in a spring that we have used water out of since we came here. The spring is about twenty feet in depth. When we discovered the bones, we got grapnels made, and seven men to haul out the bones; but we found that would not do, so we started to ditch it. We expect to have it ditched and the bones out in eight days."

—The *Church Missionary Intelligencer* publishes the following letter from the Rev. John Piper, one of the Church missionaries in Japan. The news it contains is indeed most remarkable. "You will be very glad, and perhaps still more surprised, to read the following short paragraph from a local paper published a few days ago: 'Mr. Sanjo Sanegoshi, Daijo-Daijin, has published a notification abolishing the observation of the *Ichi-Roku* as a national day of rest, and substituting for it the first day of each week, from the 1st April next. The afternoon of Saturday will from that date also be celebrated as a general half-holiday.' The national days of rest hitherto have been the 1st, 6th, 11th, 16th, 21st, and 26th of each month—that is, every fifth day. The Japanese for one and six is Ichiroku, hence Ichiroku on First-sixth (day) rest. For some time past our Sunday has been kept in some departments of the Government, but from the 1st proximo it will be the established day throughout the land. Of course, as you will at once perceive, the change will be a saving of time to the nation. And possibly this may have been one cause of the alteration, though I don't know that it was. But whatever may have been the motives which have moved the authorities in the matter, all who believe that this is 'God's world' will, I think, see in this act of the Japanese Government another proof that God is in history. It is an additional evidence of the silent influence of Christian nations over the minds of this people. So far as I know, no *heathen* nation before Japan has appropriated the Sunday, which is so strictly a divine institution. What an aid to Christian efforts! It will afford many the regular opportunity of hearing the 'Word of Life.' And to others who enrol themselves amongst the followers of Jesus, how it will facilitate their enjoying the means of grace! Perhaps I ought to say that the day is not forced upon the people. It will only apply in the first instance to Government offices; the masses will doubtless (as in the time of the 'Ichiroku' rest) follow their callings just as on other days. Oh that God may so order events, that soon we may have a proclamation giving full toleration of Christianity in Japan, and allowing her sons and daughters to embrace the 'truth as it is in Jesus'!"

—The British and Foreign Bible Society have made arrangements with the Rev. R. Van Eck, for eleven years a missionary of the Utrecht Missionary Society, to translate the Gospel of St. Mark into the language spoken by the natives of Bali, an island of 800,000 inhabitants in the Indian Archipelago. If he succeeds, it will lead to the translation of the whole New Testament. Professor Ahlquist, of Helsingfors, is also about preparing a translation of one of the Gospels in the language of the Wogulians, a tribe in Western Siberia who have hitherto been unsupplied with any portion of the Scriptures in their own dialect.

—*Times of India*; Sholapore: "The Revenue Commissioner, Mr. Havelock, and Colonel French have arrived at Jehar station to arrange, it is believed, preliminaries for commencing the state railway from Dhond station to Munmar via Ahmednuggur. Government have opened relief funds at various places in the Sholapore zilla. There are seven talookas in this zilla, with, it is said, a total population of some million and a half. Twenty-six thousand people are now employed on different works as follows:—Sholapore 7,000; Kurmalla 5,000; Mada 4,000; Barsee 1,000; Sagaon 2,000; Punderpore 3,000; and Malsaree 4,000. In the talooka, there is already an absolute grass famine. Several people volunteer to part with their cattle, but no one dares to accept the offer; there must consequently be a fearful mortality amongst these poor beasts, and, as things look in the gloom of the present, there will be none left to cultivate the Government lands next year."

—Same: "The Marquis of Tweeddale has died at the ripe old age of eighty-nine, after bearing this title for two-and-seventy years. He was aide-de-camp to the Iron Duke in the Peninsular war, and was wounded in the battle of Busaco, and he was the father of the present Duchess of Wellington, as well as of Lady Peel. He was formerly known at home as a hearty and genial sportsman, and in India as Governor and Commander-in-Chief of Madras between the years 1841-1846."

—Same; London: The principal social topic has been the exposure of Dr. Slade, the "latest thing out" in spiritual mediums. Professor Lankester, a son of the late Dr. Lankester, well-known as the Coroner for West Middlesex, and Dr. Donkin, both eminent scientific men, were fortunate enough to catch Dr. Slade tripping; they detected at once the trick by which his pretended spirit-writing on a slate was produced, and forthwith exposed him in the *Times* of Saturday last. There has been a warm correspondence since: an attempt has been made to defend Dr. Slade, but with little success. The public has been victimized by an impostor who depended upon one of the very simplest tricks of legerdemain, and the public is consequently angry and disgusted. Dr. Slade, however, has already netted a good round sum out of credulous Britishers, and will leave this country at any rate some £6,000 or £7,000 richer than when he came to it. It seems to me that such performances as Dr. Slade's bear a very close resemblance to swindling.

—Same: A native Indian gentleman, Babu B. L. Dutt M.B.C.B., Glasgow, has been appointed Assistant Medical Officer to the Somerset County Lunatic Asylum.

"Hastings, the well-known jockey, when coming to Calcutta, on board the Socotra, from Ceylon, where he had ridden successfully in some of the races, threw himself overboard when the steamer was off Ceylon, and was drowned."

—*Bombay Gazette*; Kulladghee: "There is likely to be a very severe famine here. Relief works have been started, but I think that works on a larger scale will have to be provided. Nothing else will meet the emergency. Grain is double the price it was a few months ago. Kurbee for cattle is hardly to be bought. Many people have come to me, telling me they are starving. I have heard of several cases of post runners being stopped on the way, and the bread they generally carry with them for their own use, taken away from them. I expect there will be a great increase in crime, and very soon, too, as the people are getting hungry and desperate."

—Our Aden correspondent, writing on the 4th October, says that the Zanzibar mail has brought up a report that the Bishop of Madagascar and his chaplain, who were on a tour in the northern part of the island, have been murdered by the natives. Dr. Robert Kestell Cornish is Bishop of Madagascar.

—*Friend of India*; Child-marriage: "Considering that this is perhaps the greatest social curse in the land, and hinders, more than anything else, both the

physical and moral improvement of the people, surely an enlightened Government might at least show some anxiety on the subject—were it even but to ask for an expression of opinion from the principal native associations in the country. Such an indication of its interest, and the provocation to discussions, might do something towards ripening the question."

Friday, October 13.

—*Advance*: "A basis of union and fraternal relations between the Methodist Episcopal Church South, and the Methodist Episcopal Church North, has been secured. The late general conferences of each church appointed commissoners to meet and arrange the conditions of union. These commissioners met at Cape May, N. J., the 16th of August, and after a joint session of seven days agreed upon a report. The two branches of the M. E. Church claim common origin in the episcopal methodism organized in the United States in 1784. The report is careful to give the M. E. Church South a "character" as "an evangelical church" reared on "Scriptural foundations," and her ministers and members, with those of the M. E. Church North as constituting "one methodist family, in distinct ecclesiastical connection." The most difficult question to adjudicate relates to the hitherto conflicting claims to church property; but the rules proposed in the report of the commissioners are so obviously reasonable, they will, in most instances, be cheerfully adopted."

"The Chicago Woman's Christian Temperance Union are vigorously at work. They conduct a weekly meeting at the Mariners' Temple on Monday evenings; a Young People's Temperance Union at the Methodist Church Block, on Tuesday evening; a Reform Club at Burr Mission Chapel, and a Gospel Temperance Meeting at 25th Street and Portland Avenue, on Thursday evening; a meeting at the Bethel Home on Friday dvening; and they have just opened a Saturday Evening Temperance meeting at Moody's Tabernacle, and a Monday evening meeting at the Union Stock Yards. These are in addition to their central work at the headquarters, and the daily three o'clock meetings at Farwell Hall, which are large and interesting. Mrs. Holyoke, the acting president, spoke last Sabbath afternoon at the North Star Baptist Church, and will give a brief address on next Friday evening at the New England Congregational Church."

—*Times of India*: "At Sholapore some six hundred earn their bread at the Morarjee Goculdas Mills. The following anecdote is terribly significant. When these mills were started two years ago, when there were no signs and no fears of a famine, the people came in hundreds praying to be employed even at an anna a day. Not many were wanted at the moment; still employment was found for some three hundred at the fairer wage of an anna and half per diem, to level ground. All through the cold weather they slept outside on the bare ground, close to their work, for fear strangers would come in over-night and take their work from them in the morning. And if these things were done in the green leaf, what will be done in the dry? Yet in the teeth of this perpetual life of enforced starvation for very lack of any employment whatever, the Government, it is said, threw every possible obstacle in granting ground for the erection of those mills."

—Mr. Henry Woodrow, Director of Public Instruction, died at Darjeeling on the 11th.

—Madras, 10; —Bad weather along the coast. Vizagapatam innundated. Several lives lost, and a considerable quantity of property has been destroyed.

—The Accountant General has retrenched the Governor's pay bill.

— The following extract from the work on "Assyrian Discoveries" by the lamented Mr. George Smith, contains the strictures on Turkish misrule which are supposed to have given offence at Constantinople, and thereby to have occasioned Mr. Smith some annoyance during his last visit to the East:—"Pastor Hagub, of the American Mission at Orfah, gave me some details of the noble work now being accomplished by the American missionaries in these countries and of the difficulties which they met with. People in England and America who read every now and then in the papers that the Grand Vizier has issued an order for the protection of liberty of conscience and conceding justice to the Christians, little know the useless character of such announcements. The tyrranny under which the Christians suffer, and the defiance of all solemn promises, in places beyond the notice of representatives of European powers, clearly show the nature of the Moslem rule. It is an astonishing fact that a Christian country like England upholds the Porte, and yet does not insist on justice being done to the Christians in Turkey. No end of promises are given, but any one conversant with Turkey, knows the difference between promise and performance. Probably, it is not generally known in England and America that no Mussulman in Asia dare turn Christian. Until this state of affairs is altered, missions in Asiatic Turkey will not produce the fruit they ought."

—Deaths in Bombay last week 314.

Miscellany.

—**May a Woman speak in Church?** By Rev. F. Bascom in the *Advance*:

We may be told that we have a specific gospel rule, whose literal import we have no right to change or evade. It may be replied that gospel precepts are not all so inflexible as to admit no discretion in their application. For example, the Apostle says: "Greet one another with an holy kiss;" "Salute all the brethren with a kiss." The rule is specific. The Apostle was inspired. He spake with authority. And yet leaving the letter of the precept, we are content with obeying the spirit. We substitute a shake of the hand for an osculatory salutation, because in our country and in these times customs have changed.

Jesus washed his disciples' feet. Then he said to them, "I have given you an example that ye should do as I have done to you. If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." That is specific. It is authoritative. Why then is it not literally obeyed by the followers of Christ in our times and country? Because a change of customs in regard to the covering of the feet, renders it unnecessary and inappropriate to wash them in accordance with Jewish practice in Palestine. We obey the spirit of the Savior's act and precept, when in a spirit of brotherly kindness, we seek to be mutually helpful, ministering to each other's comfort in such ways as are practicable.

But if a wise discretion is admissible in applying the principles involved in the above gospel precepts, why must we be shut up to the letter of Paul's directions about the conduct of women in religious assemblies? Is it not true that a great change of custom has now placed the Christian women of our country, in a very different relation to society from that which existed in Oriental countries in the time of Paul? Woman was then not only subordinate but servile. Socially she was a cipher. Now, by her intellectual and moral culture, she is raised to a rank, not beneath, but beside, her brothers and her husband. She has become a power in society. By common consent she can now occupy positions of responsibility and prominence in society, formerly forbidden to her. And is she entitled to no more recognition in the church, than were her uneducated and oppressed sisters of nineteen centuries ago? Under our modern social customs, does she lose her delicacy, or impair her modesty, if she emerges from utter obscurity in our religious meetings? I suggest that whoever, on the authority of Paul, adjoins silence on the women in our social Christian assemblies, shall show his consistency by saluting all the brethren, at least with a kiss, and then close the exercises by washing their feet.

We shall be told that the limitations imposed upon women by the Apostle, are based on reasons and facts which never change, and therefore his precepts on the subject have an unvarying application. This is true, so far as concerns woman's subordination. The Apostle does undoubtedly deny to woman the headship in the family and headship in the church. And his reasons for this apply to all times and places. But subordination does not shut her mouth in the family, nor in the social circle. It is perfectly consistent with her modesty and delicacy for woman to talk wisely in her household, and brilliantly and charmingly in promiscuous society. But the moment she opens her mouth in a religious meeting, some people are anxious about her delicacy, and are afraid she will get out of her sphere! Consistency is a jewel.

—Mr. Conder, of the Palestine Exploration, points out that much of the deterioration evident in Palestine, is due to the destruction of the irrigatory system, and in all probability he is not far wrong in his conclusion. He has traversed the whole of Palestine from Dan to Beersheba, and his deductions from his observations are summed up as follows:

1. The climate of Palestine is capable of great improvement by drainage, but has always been to a certain extent malarious in the plains. These, and especially the Jordan Valley, will always be unfitted for European constitutions, but may be made salubrious for the indigenous population. 2. The seasons in Palestine are unchanged, and there is no evidence of any very remarkable falling off in the amount of rain, though the data are not sufficient for a definite conclusion on the subject. 3. The spontaneous growth resembles in character that mentioned in the Bible. In some districts it has greatly decreased, in others it has spread; woods of timber trees have decreased in extent, but still exist in part of the districts formerly occupied by them. Cultivation and drainage have both been neglected, and very little labor would make an enormous change in the productiveness of the country. 5. The present water supply answers exactly to that described in the Bible, in the Talmud, and in Josephus, and depends entirely on geographical formation. 6. The north of Palestine is, and has apparently always been, more fruitful than the south. 7. The Judean hills are unchanged in appearance, at least since the twelfth century, and were probably always the most barren-looking of all the districts. The deserts to the east and south appear also to be unchanged.

Selections.

THE BONDAGE AND DEGRADATION OF BRAHMINISM.

(*Concluded from our last.*)

The whole life of a Brahmin, if he be supposed to follow his ritual, is a slavish round of petty observances—sippings, and rinsings of the mouth, changes of attitudes and of apparel; drawings of lines on the ground, and smearings with clay, or meal, or cowdung; kindlings of fires to expel evil; shiftings of sacred threads or hallowed dishes; compoundings of herbs, and rice, and fruits; wreathings of flowers, and repetitions of endless prayers, and texts of the Vedas, and sacred names.

We have given only a small portion of the daily routine, to say nothing of the greater acts of worship rendered to particular gods in the temples. All acts of life are according to programme. In marrying, a Brahmin must select a girl with neither too much nor to little hair, and it must not be red. She should not be deformed nor talkative, nor afflicted with an unlucky name.

This holy man must be a close student of the Vedas, but should never read them with a sour stomach, nor with his limbs crossed, nor with his feet on a bench. He must not read in a cow pasture, nor in any place of offensive odors. He must close his book if a dog has barked, or a jackal howled, or an ass has brayed. He must never cut his own hair, nor bite his nails, nor step upon hair or ashes. He must not look at his wife when eating, or sneezing, or yawning. He must not stand under the same tree with idiots or washermen. He must never run when it rains, spit in a stream of water, nor step over the tether of a calf, nor ride after oxen with imperfect horns or ragged tails.

The mind wearies with the mere recital of these endless details; but they are given in all their insipid minutiæ, simply because no general terms can so well express the supreme folly which they represent. And these notions of a merely ceremonial observance have affected the whole mass of the people. Though living in squalor and cooking their food with burnt cowdung, they are almost unapproachable in their supposed purity.

In a conference which I had with a company of native Christian preachers at Allahabad, in the Winter of 1875, I asked each one to state what he regarded as the chief obstacle in reaching Hindus with the Gospel. One of the most intelligent gave it as his opinion, that the greatest of all hindrances lay in the common prejudice and disgust of the people at what they affected to regard as the filthy habits of missionaries and of all Christian society!

But Brahminism imposes another form of bondage quite as serious as that which fetters and cramps every act of life. It is found in the doctrine of transmigration. There is, at death, no release, no assured rest from a life of toil and suffering, no eternal inheritance of peace, but simply a new beginning of earthly life in another form. One may pass into the form of an ox or an ape, if unworthy or sinful; but at best, even if he has gained one step in moral attainment as the result of a life of pious endeavor, he has the advantage of that step only. He may have a thousand or even a million transmigrations before him ere he shall reach the goal and be absorbed into deity. As the fakir makes long pilgrimages to Benares by measuring his own *lengths* along the dusty road, so through ages and cycles of eternity the soul may measure its countless transmigrations, each gaining one little inch of attainment upon the one before it. How appalling is such an outlook! There is no grace, no divine pity, no special help from God for the poor plodding spirit which tries, under such fearful discouragements, to scale the infinite heights of divine-likeness and final absorption in deity.

We have elsewhere alluded to the oppressive maxims of the Vedas in regard to woman. In her future transmigrations, as well as in the dreary bondage of her earthly life, she is the chief sufferer. If she fails to burn herself alive on her husband's funeral pile she must suffer for that neglect hereafter. Thus the *Rig-Veda* declares, that "As long as a woman, in her successive transmigrations, shall decline burning herself, like a faithful wife, in the same fire with her deceased lord, so long shall she not be exempted from springing again into life in the body of some female animal."

The system of caste is another of the oppressions of Brahminism. To oppress inferiors is natural to

men, but generally it is done in spite of their religious maxims and not by divine authority.

But Brahminism is the very source of caste. Men of one grade sprang, it is said, from the mouth of Brahma, another from his breast, another from his feet. Class distinctions are, therefore, fixed and unchangeable. Men of different ranks, under this system, are about as moveless in their social relations as the types of a stereotype plate. A large proportion of the aspirations, opportunities, joys, and amenities of life are cramped and destroyed by iron-bound and relentless social laws.

Even Brahmins are restricted by them. Tens of thousands of female infants of high caste have been destroyed for fear that marriages could not be contracted in their own rank. While, as for the lowest caste, the poor Sudras, the sacred books declare distinctly that their place and end in life is to serve all the ranks above them. For them to read, or repeat, or even willingly *hear*, the Vedas, is punishable by death.

Of the cruelty of the Brahminical system, the evidence is overwhelming. Aside from the atrocities of the Suttee, the sacrifice of children in the fulfilment of vows was very prevalent in the early part of the present century. Under the viceroyalty of the Marquis of Wellesley, a law was passed "declaring this practice to be murder, punishable with death." And Dr. Buchanan, in speaking of the law, says that it is impossible to estimate the number of human lives which it has saved.

The worshipers of the goddess *Kali* find religious warrant for murders perpetrated in her honor. It is by her sanction. Particularly the Thugs—a *sect* of robbers, whose dark deeds have till lately been a terror in India—make it their religious duty to murder and to rob. They were initiated into this diabolical order with religious ceremonies. The rules of their profession are claimed to be of divine origin. Their system is an offshoot of Brahminism.

Of the moral aspects of the Brahminical system, as it exists at present, I might speak from personal observations made at Benares in 1875. I might also adduce the testimony of many who have had far greater opportunities to judge of the system. But the following summary, given by the well-known historian, Mr. T. B. Macaulay, who had spent several years in India, will suffice: "Through the whole Hindu Pantheon you will look in vain for anything resembling those beautiful and majestic forms which stood in the shrines of ancient Greece. All is hideous, grotesque, and ignoble. As this is of all superstitions the most irrational and the most inelegant, so is it of all superstitions the most immoral. Emblems of vice are objects of public worship; acts of vice are acts of public worship. The courtesans are as much a part of the establishment of the temples and as much ministers of the gods as are the priests. Crimes against life and crimes against property are not only permitted, but enjoined by this odious theology. But for our interference, human victims would still be offered to the Ganges, and the widow would still be laid upon the funeral pile of her husband and be burned alive by her own children. It is by the command and under the protection of one of the most powerful goddesses that the Thugs join themselves to the unsuspecting traveler, make friends with him, slip the noose around his neck, plunge their knives into his eyes, hide him in the earth, and divide his money and baggage."

—*The Great Conquest*, by F. F. ELLINWOOD.

LIFE ABUNDANTLY.

(*Concluded from our last issue.*)

RESURRECTION LIFE.

I now felt that forgiveness and victory over sin were to be obtained in precisely the same manner. Faith was the means, and the sole means, of procuring both. Deliverance in either case comes by faith alone. But that faith will never be alone. It is the faith that "worketh," and "the work of faith with power." I had formerly accepted Christ's death as mine, and enjoyed the forgiveness of sins. Now I received Christ's risen life as mine, and realized my resurrection life. By the one I was justified; by the other I was to progress in holiness. Reconciled by His death, I was now to be saved by His life (Rom. v. 10). The fresh insight into the meaning of numerous lessons and texts of Scripture seemed like "heaven opened." The sixth chapter of Romans was less of an enigma, when I found that it was actually possible "that henceforth we should not serve sin." Hitherto I had rejoiced in the truth, "Who His own self bare our sins in His own body on the tree," without going on to the more blessed part of the text, "that we, being dead to sins, should live unto righteousness" (1 Pet. ii. 24). Paul's personal appropriation of Christ as his substitute—"the Son of God, who loved me and gave Himself for me"—had been very frequently on my lips, but it became much more significant, precious, and comforting, when joined to the former part of the verse, —"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20). I knew before that it was by faith that I got life at first, but it now became evident that it was by faith that my life was to be sustained and developed. "The just shall *live* by faith." The following passage, by Dr. Horatius Bonar, had been read before without my perceiving its real significance:—"It is not by *doubting*, but by *believing*, that we are saved; it is not by *doubting*, but by *believing*, that we overcome. Faith leads us first of all to Abel's more excellent sacrifice. 'By faith we quit Ur and Egypt and Babylon, setting our face to the eternal city.' (Heb. xi. 4-16.) 'By faith we offer up our Isaacs, and worship, leaning on the top of our staff, and give commandment concerning our bones.' By faith we choose affliction with the people of God, and despise Egypt's treasures. By faith we keep our passover; pass through the Red Sea; overthrow Jericho; subdue kingdoms; work righteousness; stop the mouths of lions; quench the violence of fire; turn to flight the armies of the aliens, and refuse deliverance in the day of trial, that we may obtain a better resurrection (Heb. xi. 35). It is 'believing' from first to last. We begin, we go on, we end in *faith*. The faith that *justifies* is the faith that *overcomes* (1 John v. 4). By faith we obtain the 'good report,' both with God and man. By faith we receive forgiveness; by faith we *live*, by faith we work and endure and suffer; by faith we win the crown—a crown of righteousness, which shall be ours in the day of the appearing of Him who is our righteousness."

Like Israel at the Red Sea, or Jehosaphat in danger of enemies against whom he had "no might," it was now my *work* to "stand still and see the salvation of the Lord." Whenever I obey, and in trustful expectation take my stand, praising Him who is to give the victory, I am soon brought into the valley of blessing, where there are fresh incentives to blessing the Lord. It is faith's work to praise, and the Lord's to fight and gain the victory. "Our *strength* is to sit still." "Be still, and know that I am God." The life of trust and thankfulness is the life of peace and happiness. *Trust and trouble never travel by the some train.*

We have a strong city,
Salvation will God appoint for walls and bulwark;
Open ye the gates that the righteous may enter in.
Thou wilt keep him in *perfect peace*
Whose mind is *stayed* on Thee,
Because he *trusteth* in Thee.
Trust ye in the Lord for ever,
For in the Lord Jehovah is everlasting strength.—(Isa. xxvi. 1-4).

—*Life Abundantly* by REV. W. C. JOHNSTON.

"FROM DARKNESS TO LIGHT."

WE resume (says the *Christian*) the marvellous tale of conversions from popish darkness to Gospel light through the agency of Father Chiniquy in Canada. In view of what is now constantly happening in that largely Catholic country, it does seem incomprehensible to the merely human understanding that the spurious so-called Christianity of Rome, and its feeble ritualistic imitation, should be gaining ground in Protestant England. "God moves in a mysterious way," says the Christian poet Cowper; experience confirms the saying. Yet we will not "judge the Lord by feeble sense." Nothing can shake our belief that though we may

"——scan his work in vain,
God is his own interpreter,
And He will make it plain."

The Montreal *Witness* contains, in recent issues, further remarkable instances of the way in which the popish scales are falling from the eyes of Canadian Roman Catholics. A priest—Rev. Ambrose Martin—in sending to the *Witness* an account of his conversion through the instrumentality of Mr. Chiniquy, thus describes the state of things in the order from which he has escaped. We think it may well be entitled

POPISH DARKNESS.

"Many things did I observe in persons of my cloth which forced me to sigh and to moan, whilst I uttered these words: 'Real faith cannot be where actions are at such variance.' These words I could apply not only to many youthful priests, but also to many whose hair had been silvered in the service of the Church—whose features had been furrowed in witnessing prostrate believers before their altars, whilst they in their hearts believed not. One great feature among them struck me most sensibly, almost from the time of my ordination, March 12, 1862—it was their great want of charity, ever calumniating those of every creed, cloth, and country. Another feature less dishonourable and unpriestly was the manner in which they would introduce at table, whilst quaffing the merry cup, incidents of the confessional. Yea, even facts declared in confession were bandied from one to the other, under the plea that no name being given there was no disclosure. Another feature of the priestly body tended considerably to weaken my faith and respect for it, namely the bartering, or, if you will, the various prices for service for the dead. I considered the value of the sacrifice the same, but its gaudy and flaming surroundings had to be paid for by poor believing souls. I mention this item not as condemnatory of the clergy, but as condemnatory of the ecclesiastical system which they so zealously uphold, and with such pecuniary advantage to themselves. This venality of holy things was ever repugnant to my feelings; the unquenchable thirst for lucre among my brother ecclesiastics, gently, but assuredly, sapped the basis of my belief.

"These base practices forced me to consider the question of my faith a little more attentively. In considering the nature of the mass, according to Catholics, I there saw that the priest was a second Judas. They saw that after the words of consecration, Christ is really on the altar in his body, blood, soul, and divinity. They will not produce that God on the altar unless you give them a certain sum. They, therefore, like unto Judas, sell their Master for money. There is, again, the grand purgatorial scheme—a fruitful source of money-making. This is a base deception, where the feelings of the superstitious are cruelly tampered with. Give me so much, and I'll release your child, your wife, your brother, from burning flames; if not, let him remain where he is. What must a parent think of this? Then comes the confessional, the source of boundless iniquity, for there the child, without being healed of his moral wounds, is taught things which his or her ears ought never to be opened to. How many are there not who enter the confessional, to whisper their little misdeeds to the *man of God (!)*, and who come forth with hearts more deeply slimed in sin?"

We do not see how much such testimony can be gainsaid. As a further illustration of the working of this dreadful system, we quote the following from a letter to the *Witness* by Mr. Chiniquy. It shows at once what

GOSPEL LIGHT

can do, and also what a price our Roman Catholic friends have to pay for it:—

"About eighteen months ago a Roman Catholic farmer travelled sixty miles in his carriole to see with his own eyes, and hear with his own ears, what the thousand tongues of public rumour were publishing of the numerous conversions of his own French-Canadian countrymen from Romanism to Protestantism. He spent three days with me. The result was that, by the great mercy of God, he went back with Bible in his hand and his Saviour in his heart. I had not heard a word of that man since, and I was really fearing that he had not been able to stand the terrible trials through which he had to pass, in a parish where he was the only one who had ever publicly left the Church of Rome. But on the very morning in which it was the will of God that I should become a prisoner, and that my name was to be put among the criminals who are dragged to the feet of the tribunals, at five o'clock in the morning a man knocked at my door, and that man was just the dear countryman who, eighteen months ago, had received the Gospel truth with so much sincerity. He had come to tell me of the terrible persecution through which he had passed from the priest and his most bigoted dupes.

"The fact is that he is ruined. His land will be sold by the sheriff, and he will have very soon to follow so many whom the Church of Rome has already ruined, and who are now eating the bitter bread of the exiled, far away from their own country. But, though ruined and deprived of his temporal goods, he is more than ever rich in the eyes of God, and happy in his own heart. He has faithfully kept the precious gift. Jesus and his Gospel continue to be his only treasures. He has fought, as a true soldier of Christ, the great battles of the Lord, and the great Captain of our salvation has given him many glorious victories. Not less than twenty farmers in the same parish, he has assured me, are determined to give up the errors of Rome, and to accept the Gospel of Christ as the only guide of their souls. Those farmers had sent him to Montreal to request me to go and visit them, promising to send the act of their renunciation to the errors of popery as soon as I would have preached to them.

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Government of Maharashtra
on 28 February, 2020

"Is that not glorious? Must not I thank God for the stones which so often bruise my earthly frame? Must I not bless Him for being a prisoner for his name's sake, when my eyes see such a glorious work? Let every disciple of Christ bless the Saviour, and ask Him day and night to hasten the happy day when my whole people will come to the feet of the Lamb to wash their robes in his blood; for it is then, and then alone, that our dear country will have a chance to be great, happy, and free."

CHRISTIAN SERVICE.

The enjoyment of privileges is alway attended with corresponding obligations. To whom much is given, of them much will be required. Every individual Christian has his peculiar talents, for which he must give an account according to the measure of ability given him. There is no possible escape from this responsibility.

God has made us to differ from millions of the human family by giving us the glorious Gospel of His grace. He has given to us this good, not for our sakes only, but that we may impart it to others accompanying it with the injunction: "Freely ye have received, freely give." And this commandment is binding, not only upon the Church as a church, but equally upon every individual to whom the Gospel comes, They must not hide it, nor attempt to monopolize it, but they must diffuse it, and let the light of it shine as freely and as extensively as the light of the sun. Look at the privileges Christians share. God permits them to sympathise with Him, to imitate His example, to be transformed into His likeness, and to know in their own experience the truth of the declaration that "it is more blessed to give than to receive." To be permitted to do good and to communicate, in obedience to the command, and in imitation of Jehovah, elevates and purifies the soul, satisfies its longings, and fills it with lasting peace and joy. To enlighten the ignorant, to elevate the degraded, to reclaim the wandering, to save the lost, to be instrumental in quickening the dead in trespasses and in sins, and in making them heirs of eternal life, by making known to them the living and true God and Jesus Christ whom He hath sent,—these are employments worthy of an immortal soul, and appropriate for a redeemed and regenerate spirit. It has connected with it the highest recompense that can be bestowed on earth or in heaven,—for "they that turn many to righteousness shall shine as the stars for ever and ever."

Nor is it any part of the Christian's duty to decide as to the probabilities of success, by the judgment of sense, to the exclusion of faith in the promise of the presence of God with him. He must not forget that God designs to try the faith of His people, to test their sincerity and the strength of their attachment to Him and His cause. He has not promised to grant, invariably, immediate and uninterrupted success when we engage in His work. Oftentimes the reverse is true, and the abundant harvest has only been reaped after the most severe and painful sacrifices and long and patient waiting. But what of that? The commandment is of God; the duty is upon us.

Write it, Christian, in every chamber of the soul, that he who adopts the blind and selfish policy of caring only for himself, will soon experience a stagnation in his gifts and graces, and a gradual drying-up of all the springs of his life and energy. The return required of us for our distinguished benefits conferred and enjoyed through the Gospel, is that we should impart them to others—that we should do good with them to our fellows. And God is calling us to our duty more loudly to-day than He has ever done before. He is setting before us more open doors than ever before. Shall we heed the commandment, and press forward in the way of our duty? or shall we decline the work, and suffer it to be done by other hands—for done it will be—and thus lose for ourselves the opportunity, the honour, and the recompense of reward?—*Christian at Work.*

ADMIRAL HOPE'S REPROOF.

Admiral Hope's Christian firmness in rebuking swearing and improper language when uttered in his presence is familiar to many. Not many years back a gentleman in a London omnibus was using very violent language, swearing and taking the name of Christ in vain, when he was quickly rebuked and requested to desist by an elderly gentleman sitting opposite. The first-named having resented the interference, the old officer added, "Well, sir, I am extremely sorry you resent my words, simply requesting you to forbear insulting a very dear and precious name which I honour and love; and I can only say that if you are dead to all feeling, or consideration of common courtesy, and will persist in using the language you have done, you will compel me to do that which I shall be very sorry to be obliged todo."

Upon this the angry man broke out afresh and defied him, when the Admiral stopped the omnibus and got out, the other watched him, expecting he would call a policeman; but seeing him walk quietly away, he remarked to another passenger about his impertinence, when the person whom he addressed asked if he knew who it was that had been induced to remonstrate with him. He replied, "No; nor do I care, except that he was very impertinent for threatening me in that way." The other remarked that he was mistaken, for there had been no threat but a meek and courteous remonstrance; that the man was a most kind and benevolent man and a gallant officer, who was quite incapable of any mean act.

"What right had he to threaten me? Did he not say he would do something if I did not desist?" said the other.

"Yes," replied the gentleman; "but that was no idle threat, and he did what he said he would be obliged to do."

"And what was that?" asked the angry man.

"Why, get out and walk, which his age and infirmities would hardly allow him to do, for he spends a great part of his income in succouring the afflicted and the destitute, and he would not like to throw away even a sixpence."

"You don't mean to say that was what he meant?" asked the angry man. "What is his name?"

"I am quite positive it was all he meant," replied the other; "and his name is Admiral Hope—a true-hearted Christian man."

The angry man looked puzzled, then thoughtful, and at last cried out, "God forgive me! What a fool I have been! Give me his address, in case I should miss him." He stopped the omnibus and jumped out to seek his faithful reprover, adding that he hoped it would make a new man of him, for he never should forget the lesson to the last day of his life. This anecdote was related by the gentleman himself, who became a humble follower of the Lord Jesus, but who has since gone to his rest, trusting only in that blessed Name which he had so blasphemed and lightly spoken of.—*Selected.*

TELEGRAPHIC NEWS.

London, October 6th: The Ven'ble Archdeacon Johnson has accepted the vacant see of Calcutta.—Nothing positive has transpired with respect to the Czar's letter of the 2nd instant to the Emperor Francis of Austria; neither is there anything of importance from the seat of war in Servia. Latest advices from Grahovo state that the Prince Nikita remains quiescent.

Constantinople, 7th: An official despatch from Lord Derby has been received here, instructing Sir Henry Elliot to have an interview of the Sultan and to denounce the authors of the atrocities that have been committed in Bulgaria, the prepetrators of which, it is demanded, are to be punished. The despatch also instructs Sir Henry to represent to the Sultan the advisability of placing the province of Bulgaria under a Special Commissioner, either a Christian, or one who would be aided by Christian advisers.

Athens, 7th: A national movement has been set on foot in Greece: it is in favour of the Greeks in Turkey, representing to Government the necessity of increasing armaments.

St. Petersburg, 7th: The Czar has summoned General Ignatieff from Constantinople to Livadia to meet an envoy who has been recently sent there by Russia to make propositions for a joint intervention of the Great Powers.

Cettigne, 7th: Prince Nikita has made it known at Constantinople that he is willing to agree to a truce pending the negociations for a regular armistice in Montenegro.

London, 9th: The Indian troopship Crocodile has passed through the Suez Canal, bound to Bombay.—Mr. Forster, in addressing his constituents at Bradford, yesterday, recommended that Turkey should not be asked to do more than was absolutely necessary to prevent a recurrence of misrule; he supported Lord Derby's general policy; the political situation at present, he said, was uncertain, the only certain fact known was that the Great Powers were striving to obtain an armistice.—Mr. Goschen has left for Egypt.—Obituary.—General Sir Percy E. Herbert K.C.B.

10th: M. Romaine has accepted an appointment in the Egyptian Financial Council together with membership thereof.—A German ironclad has returned to Salonica, fearing a fresh Moslem outbreak there.—At a meeting held yesterday at St. James's Hall, for discussion of our Eastern policy, Mr. Stansfeld being president, a letter of Mr. Gladstone's was read reiterating distrust in the policy of the present Cabinet.—The *Times* of this morning denounces Mr. Gladstone's letter, and deprecates weakening the hands of Government at a critical moment, adding that a feeling of reaction has commenced in favour of Government.

Constantinople, 11th: The Porte has decided to grant an armistice of six months' duration, ending in March next.

London, 11th: The s. s. Java arrived at Suez yesterday.—Obituary.—Marquis of Tweeddale.

PASSENGERS SAILED.

Per P. and O. Str. *Bokhara*, 9th:

For Southampton.—Mrs James Loch, three children and two infants, Mr and Mrs T H Stewart, Lieut W H Salmon, a Lady and Gentleman, Col H Clerk, Mr William White, Mr Lazarus, Mr W Johnson, Capt W Loch, Mr J Raynient, Mr H J Dyer, Major Phaire and two children, and Mr Schottin.

For Brindisi.—Capt and Mrs Elhirst, Mr Justice Green, Mr James Melville, and Col Goodfellow, R E.

For Aden.—Mr W P Kennedy, Dy Surg Gen McKinnon, and Mr O'Leary.

PASSENGERS ARRIVED.

Per Str. *India*, 10th:

From Liverpool.—Col and Mrs Heathcote and infant, Rev Mr and Mrs J Higgins, Mr James Tait, Mr Rose, Mr N Henderson, Miss Lillie, Col Risch, Mr W J E Wetherell, Dr J Ferguson, Mrs Mother, Mr N M Carroll, Mrs Cookson, Miss Mabel Cookson, Mr A W Alcock, Mr R Read, Master L Read, and Mr J G Johnstone.

Domestic Occurrences.

BIRTHS.

POWELL—October 5th, at Bhosawal, the wife of Mr. Jos. Powell, Schoolmaster G. I. P. R., of a daughter.

JACOB—At Chindwara, C P., Sept. 29th, the wife of Mr. Stephen Jacob, B. C. S., of a daughter.

MARRIAGE.

VOGEL - STOKOE - October 3rd, at Christ Church, Byculla, Bombay, by the Rev. J. G. Diemler, Henry Vogel, Esq., to Margaret Caroline, only daughter of the late W. Stokoe, Esq.

DEATH.

HARRIS October 8th, at Mhow, Cornelia, wife of Major H. W. Harris, Assistant Cantonment Magistrate, aged 26 years.

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